

The Living Church



Photograph by Cowell

ST. ANDREW'S PRIORY SCHOOL FOR GIRLS, HONOLULU
Founded in 1867 by the Devonport Sisters

(See page 309)

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Calendar



JULY

- 23. Sixth Sunday after Trinity.
- 25. St. James. (Tuesday.)
- 30. Seventh Sunday after Trinity.
- 31. Monday.

KALENDAR OF COMING EVENTS

JULY

- 24. Florida Junior Boys' Camp.
- 30. Church Workers' Conference at Evergreen, Colo.

CATHOLIC CONGRESS CYCLE OF PRAYER

JULY

- 31. St. Mark's Church, Cleveland, Ohio.

AUGUST

- 1. St. Mark's Church, Philadelphia, Pa.
- 2. St. Paul's Church, Bloomsbury, Pa.
- 3. All Saints' Church, Peterborough, N. H.
- 4. St. Barnabas' Church, N. J.
- 5. St. Andrew's Church, Denver, Colo.

NEWS IN BRIEF

GEORGIA—Bishop Reese, accompanied by his daughter, Mrs. E. B. Freyer, left June 7th for a motor trip through north Georgia and North Carolina. He will visit his son in law and daughter, the Rev. and Mrs. Henry C. Phillips, at their summer home in Blowing Rock, N. C., before returning home in September.

LOS ANGELES—The Commencement address at the Harvard School for boys was given this year by Prof. Hugh Hamilton of the University of Utah. The baccalaureate sermon was preached by the Rev. Maurice I. L. Kain, rector of All Saints' Church, San Diego.—President Dexter of Whittier College, California, delivered the Commencement address at the Bishop's School for Girls at La Jolla. The baccalaureate sermon was preached by the Rt. Rev. R. L. Gooden, D.D., Suffragan Bishop of Los Angeles. The diplomas were presented at both schools by the Rt. Rev. W. B. Stevens, Bishop of Los Angeles.

Clerical Changes

APPOINTMENTS ACCEPTED

BACOT, REV. NORMAN MARSHALL, who was ordained to the diaconate on June 9th, has been appointed to serve as deacon in charge of St. Peter's Church, Roanoke, Va. (Sw. V.). Address, Box 2068.

BARNES, REV. C. RAYMOND, formerly of the diocese of Washington; is sub-dean and priest in charge of the Cathedral Church of St. John the Baptist, Belize, British Honduras, Province of the West Indies.

CRUSOE, REV. CHARLES E., D.D., formerly rector of St. Alban's Church, Highland Park, Detroit; is now in charge of St. George's Church, 12th and Cortland Sts., Detroit, Mich.

FRAZELL, REV. MASON A., formerly priest in charge of Trinity Church, Ewing, Nebr. (W. Neb.); is to be priest in charge of St. John's Church, Cody, and St. Paul's Church, Merri-man, Nebr. (W. Neb.). Address, Cody, Nebr.

KANAGA, REV. MILTON S., for the past two years rector of Christ Church, Flint; will return as rector of St. Alban's Church, Highland Park, Detroit, Mich. Effective August 6th.

MALCOLM, REV. HARRY BROOKS, of the diocese of Rochester, has accepted a curacy at Christ Church, Binghamton, N. Y. (C.N.Y.), with duties beginning July 23d. Address, No. 5 Mather St.

NEW ADDRESSES

EDWARDS, REV. PETER, formerly Helena, Mont.; Y. M. C. A., W. Monroe St., Chicago, Ill.

SMITH, REV. FRANCIS J., formerly 1148 Quin-nipiac Ave., New Haven; The Rectory, North Branford, Conn.

RESIGNATIONS

GODFREY, REV. NORMAN BUTLER, as rector of St. James' Church, Batavia, N. Y. (W.N.Y.). Resignation due to ill health.

HART, REV. R. FRANKLIN, as rector of St. John's Church, Olympia, Wash. Effective September 1st.

ORDINATIONS

PRIESTS

MINNESOTA—The REV. VICTOR ROYAL HATFIELD was ordained priest by the Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor of Minnesota, in St. Mary's Church, St. Paul, on July 10th. He was presented by the Rev. Frank Zoubek, and the Rev. Paul R. Palmer preached the sermon. The Rev. Mr. Hatfield will continue in charge of the Church of the Good Shepherd, Blue Earth, and Nativity, Wells, Minn.

TOHOKU—The Rt. Rev. Norman S. Binsted, D.D., Missionary Bishop of Tohoku, ordained to the priesthood the Rev. HUNTER MERIWETHER LEWIS in Christ Church, Sendai, on June 13th. The ordinand was presented by the Rev. W. F. Madeley, and the Rt. Rev. Shirley H. Nichols, D.D., Missionary Bishop of Kyoto, preached the sermon. Address, Kita Ichiban Cho, Sendai, Japan.

DEACONS

LOS ANGELES—The Rt. Rev. W. B. Stevens, D.D., Bishop of Los Angeles, ordained to the diaconate GEORGE WEST BARRETT, in All Saints' Church, Pasadena, on July 5th. The ordinand was presented by the Rev. L. E. Learned, D.D., who also preached the sermon. The Rev. Mr. Barrett will be assistant at St. Paul's Church, Oakland, Calif.

SPRINGFIELD—FRANKLIN H. SPENCER was ordained deacon by the Rt. Rev. John C. White, D.D., Bishop of Springfield, in Christ Church, Springfield, on July 13th. He was presented by the Rev. Edward Houghton, and the Rev. Jerry Wallace preached the sermon. The Rev. Mr. Spencer will be worker in the mission field of the diocese and will continue as executive secretary of the diocese. Address, St. Paul's Parish House, Springfield, Ill.

DEGREES AWARDED

WHITMAN COLLEGE—The degree of Doctor of Divinity upon the Very Rev. JOHN D. McLAUCHLAN, Ph.D., dean of St. Mark's Cathedral, Seattle.

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AMERICAN CHURCH MONTHLY

The Rev. Charles Carroll Edmunds, D.D., Editor

August, 1933

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EDITORIAL COMMENT

"Is there an Anglican Schism?"—Shall we Encourage Translations?—The Church and the Social Order—Well Deserved—Refutation vs. Deflation—Financial Readjustment—A Doctor Scores "Birth Control?"

RELIGIOUS WORK IN THE AMERICAN COLLEGE

W. Norman Pittenger

RELIGION ON THE CAMPUS—Somewhat of a Survey and Some Random Remarks

William P. Sears, Jr., Ph.D.

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Eric Montizambert

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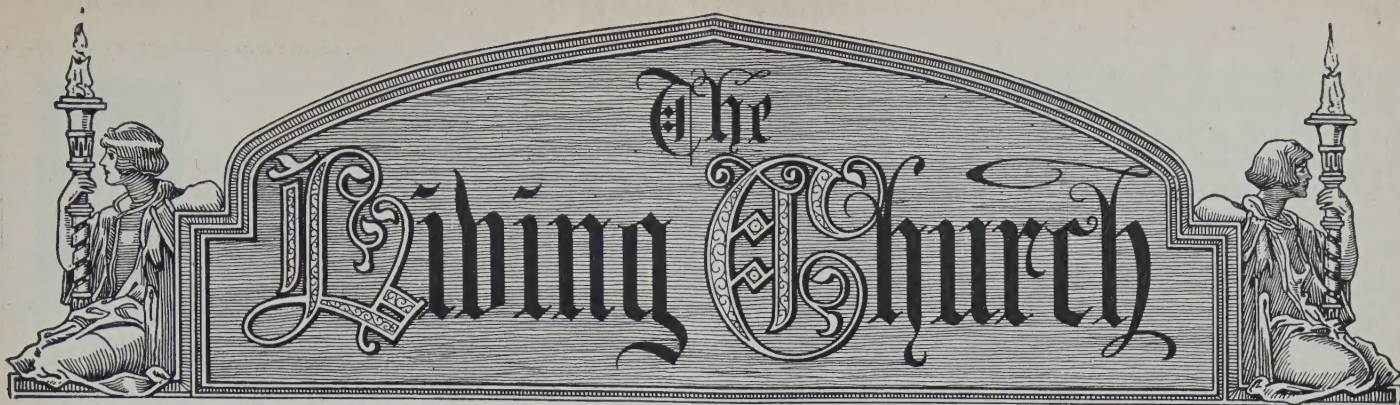
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EDITORIALS & COMMENTS

The Newest Inhabitant

NEWEST INHABITANTS, as the children in *The Wouldbegoods* said of grown-ups, "are of two sorts, besides others." One of the prevalent sorts of newest inhabitants likes almost everything about the new habitation; the other dislikes almost everything. Both feel strongly; both say what they feel. We all know them. Perhaps we have been among the two sorts ourselves, or actually *are* at this very moment.

The curious thing about the newest inhabitant is that the one who does not care for the new place is far less apt to be a problem in the community than the one who is enthusiastic about it. New Yorkers seldom mind the adverse criticisms of Californians, based on the superiority of California. It does not annoy them to be told that the climate of California, the architecture, the social ways, even the people are much better than those in New York. This is all put down to civic pride or homesickness, either of which can be understood and admired. Boston is not offended when newest inhabitants from Denver use the word "effete." And Denver seems able to endure a great deal, even the distaste of the man from New Hampshire when he was shown the Garden of the Gods: "So theatrical! Rocks ought to be grey or brown." Most people are able to remember that loyalty to home is at the root of such a remark as this. It even is possible to keep this in mind, though not so easy, when newest inhabitants from across the seas do not like America.

Another consideration helps here. The newest inhabitant will gradually cease to be quite so new. Homesickness may abate, though the old home will always have the deeper love. Friends are made, neighborhood connections are formed. In time, the newest inhabitant of this sort finds a good deal to like. Strangeness wears off the new place. While it can never become the old home, it may and often does become another home. The early dislike of the place is forgotten by everyone.

But the newest inhabitant who begins with an ardent liking for the new place needs something more than time and good feeling before "settling in" is accomplished. This sort of newest inhabitant is almost certain to ignore the vitally im-

portant fact that old, older, and oldest inhabitants already are in possession of the land. There are land-marks and there is a right of way here and boundaries over yonder—to speak figuratively. The newest inhabitant may see all that there is to see. But much remains that can only be told. And the old, older, and oldest inhabitants expect to tell it and to be heeded. Paradoxical as it seems, the enthusiastic newest inhabitant may find it hard to make friends. "Acts as if he was born here" is a comment one sometimes hears on Cape Cod. It is not a compliment, particularly when made by an oldest inhabitant whose father and grandfather and great-grandfather, as well as he himself, *were* born there.

PROBABLY there is no place where the newest inhabitant is in so delicate a position as in the Church. Fellowship with other members will depend so much upon the sort of newest inhabitant he or she is. The newest inhabitant who comes in from the Society of Friends, for example, may dislike all ceremonial, and may frankly say so. For a time, the plainest church and the simplest service will seem more elaborate than is necessary. As for the Solemn High Mass in certain parishes, it would arouse strong opposition. This sort of newest inhabitant will declare that the Catholic *Faith* is that to which allegiance had been pledged, not involved ceremonial. But time passes, the strangeness passes—and the dislike passes. That newest inhabitant is very apt to become a force for "Christian unity inside the Church." Use and wont have done their gradual work. So have the new friends made: persons brought up in the Church, as were their fathers before them. They have explained to the newest inhabitant that some of *them* feel precisely the same way; they have always been accustomed to and prefer extreme simplicity in the expression of the Faith. And they have explained that others of them feel exactly the opposite way; *they* have been accustomed to and prefer full Catholic ceremonial. The newest inhabitant learns almost unconsciously about "our glorious comprehensiveness."

How different is it with the newest inhabitant of the other

sort! Perhaps he or she has come into the Church under decided Protestant influences, with an intense, enthusiastic liking for the Church as a "liberal body." Anything "Roman," anything that appears "Roman," is anathema. Old, older, and oldest inhabitants can do little to help here. The newest inhabitant will not listen to them. Very often that sort of newest inhabitant becomes "set" as a narrow member of the Church before fuller knowledge and understanding have been attained. And trouble in the local parish or in the diocese is the result—petty, nagging trouble, usually.

Or the delighted newest inhabitant may be a devout Catholic. The effect in the community is practically the same. Unless the rector does exactly what this newest inhabitant has observed the spiritual director who trained him or her do, then he is wrong. Unless that rector expounds the Faith in just the same words, then he is wrong. As for the other Catholics met, the newest inhabitant scrutinizes them, to make sure that they are "good Catholics." In short, that newest inhabitant "acts as if he (or she) was born here." Old, older, and oldest inhabitants rarely like this. They stand off. And that newest inhabitant slowly, if ever, learns that "good Catholics" are not all of the same pattern. Trouble results. It may be serious, or it may be merely irritating.

Yes, there are two sorts of newest inhabitants, "besides others." We have all known certain of these "others" and we have admired them and loved them and trusted them. For example, there was the Presbyterian minister who became a priest in the Church. He was to take part in an elaborate service in a Catholic parish. This newest inhabitant had no eucharistic vestments and had never seen any, "near to." From a distance he had noticed that birettas seemed to go with them. "Does the parish have those for visitors, or should I buy one?" That was his only comment on the arrangements. Yet he went on as before in his own parish.

There are many kinds of "others" among the lay newest inhabitants. But in one respect they are all of one kind. They wait courteously, almost as if they were guests, noting with interest what they see and hear. They withhold comment, like polite guests. This procedure is not "policy"; it is the result of a genuine sense of being new and having much to discover. And it has its reward. There is another expression one hears on Cape Cod: "Seems as if he'd always belonged here." This is a compliment, the highest compliment that the oldest inhabitant can pay the newest.

There are two sorts of newest inhabitants, "besides others." Let us all, wherever we may be "new," try to be of those "others" of whom the old, older, and oldest inhabitants will say: "Seems as if he'd always belonged here."

A MOTHER'S PRAYER

BY REBECCA NASH LIENAU

ALmighty FATHER, make me worthy of the infinite trust in my baby's eyes. Let me never fail *him* when *he* becomes perplexed and discouraged by Life's difficult questionings. Help me to give *him* the understanding and sympathy that will enable *him* to choose always that which is right and good in Thine eyes. And above all, give me strength that I may ever instill in *him* a constant faith in Thee, so that *he* may turn to Thee in prayer for the help, courage, and guidance which Thou alone canst give. Bless Thy child, keep *him* always in Thy sight, and bring *him* at last to Thy Heavenly Kingdom. I ask this for the sake of Thy only Son our Saviour, Jesus Christ. Amen.

The Living Church Pulpit

A Sermonette for the Sixth Sunday
after Trinity



The Peace of the Reconciled

By the Rt. Rev. Robert Nelson Spencer, D.D.
Bishop of West Missouri

"If thou bring thy gift to the altar, and there rememberest."
—ST. MATTHEW 5: 23.

NO ONE ever goes to an altar alone. There is a Presence, and a priest, and a penitent. I speak to the last named. I speak a blessed word to all penitents. For to be a penitent at the altar of the All Merciful is to be as near peace as one can ever be in this world.

Peace! It is the last word the penitent will hear as he leaves the altar. Peace that passeth understanding. Yes; but peace that passeth by the penitent also, if he does not appropriate it. Think you any one could fail to appropriate that peace?

I suppose millions have failed to appropriate it at one time or another. It is left at the altar, while the soul goes empty away. It is left carelessly in a room. Our Lord said that. "Into whatsoever house ye enter let your peace rest upon it. But if it be not worthy let your peace return to you." If the dweller in that house receives your proffered peace with bitterness—and sometimes he will—you must not leave your peace there, and take away his bitterness. You had better leave your hat there and go away bare-headed, than leave your peace there, and go away bare-hearted.

In today's Gospel our Lord gives us a direction that is worth a million "manuals on the ceremonial of a low celebration"—or a high one either. It is how to possess peace, and it is very simple. To the reconciled there shall be peace. To the unreconciled it is impossible. "First"—and last—"be reconciled to thy brother."

Who is thy brother? He is first—thyself. George Matheson, weary of fundamentalist bickerings about "the number of the beast" in Revelation, said that the number of the beast is usually Number One. It is thyself. But the angel of peace must be thyself also. Stevenson used to talk about his "little brother." It was himself. Barrie talks about "M'Connachie," and we know whom he means. And we know the brother who has most against us at every altar. It is thyself.

My God, do you say rememberest? How can I forget? Yet in the breath that thou sayest remember, thou sayest forget! "My Body, My Blood is for remission of the sins against thyself." Can I believe it? Even the Egyptians could believe it. They had a commandment amidst the leeks of the Nile: "Thou shalt not consume thy heart." But the Christian commandment is better. "If our heart condemn us, God is greater than our heart."

But there is another brother who is not myself. His name is not Number One; it is not "M'Connachie." In all honesty, in all contrition, I think his name is Legion. If I know where I can find him, I must be reconciled to him. But, alas! how many; and I do not know where they are! "Somewhere," said Phillips Brooks, "out in the great multitudinous mass of humanity." Yet the Finder of missing men is here at the altar. But who can say where He is not? Be my Reconciler, O Christ, for the brother I cannot find!

We do not need to reconcile the quibblers about ritual, ceremonial, manual acts. Our Lord disposes of such earlier in today's Gospel. They are not at the altar at all. They are with the scribes and Pharisees. They are not even in the kingdom.

ABOVE ALL, the leader of youth must be one to whom religion is a vital experience of Christ, day by day—not a conventionally accepted creed or a veneer of moral respectability over a life that is dull and drab. The consciousness of Christ as the Great Companion, the daily "practice of the presence of God," are vital and indispensable factors in the leadership of youth.

—*Youth and the Church*, by LEON C. PALMER.

What the Oxford Movement Means to Hawaii

By the Rev. Kenneth D. Perkins

Assistant to the Dean of St. Andrew's Cathedral

[See cover illustration]

THE FOLLOWING INSCRIPTION on the walls of the chapel of St. Andrew's Priory, Honolulu, epitomizes the very significant contribution of the Oxford Movement to the work of education in the Hawaiian Islands:

"This oratory is dedicated to the memory of Edward Bouverie Pusey, Priest and Doctor, who was greatly interested in the establishment of the Anglican Church in Hawaii Nei; also in memory of Lydia Priscilla Sellon, Foundress, who in 1864 in answer to the request of Kamehameha the Fourth and Queen Emma sent Sister Bertha and Sister Mary Clara to begin the educational work in Lahaina. In 1867 the Reverend Mother, accompanied by Eldress Phoebe, Sister Beatrice, and Sister Albertina, came to the Islands and personally superintended the building of the school for Hawaiian girls known as St. Andrew's Priory."

England had had many contacts with the Islands prior to the mission of the Rt. Rev. Thomas N. Staley who arrived in Honolulu October 11, 1862, as the first bishop of any branch of the Church in Hawaii. Captain James Cook, "the Columbus of the Pacific," had discovered the Islands in 1778. Captain George Vancouver paid three visits to the Islands during 1792-1794, bringing in many new varieties of fruits and animals and interesting the natives in English customs, particularly in matters of religion. He promised to send missionaries, although he was not able on his return to England to induce Pitt or others to look beyond their own domestic difficulties.

With the growth of commerce between Hawaii and America and England a colony of white residents grew up in Honolulu, many of whom had a background in the English Church. An Anglican episcopate in Hawaii had been under consideration in America as well as in England, and Bishops Kip and Potter assured Convocation that they would contribute towards the support of an English bishop in Hawaii. The American Church was not able itself to send out a bishop on account of the distractions of the Civil War. In 1861, Bishop Wilberforce informed Convocation that Queen Emma had asked Queen Victoria "to give all the assistance she could in sending out a bishop of the Church of England—with clergy."¹ King Kamehameha had also written that he proposed to make the Bishop preceptor to the Crown Prince. As a result the Rev. T. N. Staley was consecrated on December 15, 1861.

Of Catholic sympathies Bishop Staley from the first built solidly on the foundation principles of the Tractarians. In his first interview with the King and Queen who had invited him to their shores, he explained that "it is the first instance of the English Reformed Branch of Christ's Holy Catholic Church being invited by an independent sovereign to plant itself in his dominions." From that time on, until the transfer of jurisdiction to the American Church in 1902, the Anglican mission in Hawaii was known as the Hawaiian Reformed Catholic Church. In faith and ceremonial, the mission adopted the precedent of the Catholic group in England current at the time, so that Miss Sellon wrote after returning from her visit to the English mission in Hawaii: "You know how much I valued the union of the full teaching of the Catholic faith with the calm simplicity of the ritual you there adopted."

Bishop Staley was in intimate correspondence with John Keble, Dr. Pusey, and other leaders of the Oxford Movement, and from them gained much encouragement to stem the tide of hostile criticism from the Protestant groups in the Islands.

This centenary year of the Oxford Movement is of particular interest to Churchmen in Hawaii because the year is also marked as the occasion of the seventieth commencement of Iolani School for Boys, one of the firstfruits of the English Catholic mission. It was founded in the year of the Bishop's arrival for the education of Hawaiian boys, and was first named St. Alban's College. The school has had a vigorous growth and expansion until today it accommodates within its student body of two hundred a well proportioned representation from all the racial groups in the Islands. Its worth to the Church today is evident from its being singled out as the object of the Birthday Thank Offering for the current triennium for the building of a new chapel.

Of even more importance in its association with the Oxford Movement is St. Andrew's Priory for girls, the founding of which is mentioned at the beginning of this paper. For sixty-six years the Priory School in Honolulu has remained loyal to the traditions of its founders. When the Sisters of the Society of the Holy Trinity, founded by Miss Sellon under the guidance of Dr. Pusey, relinquished their charge of the priory school with the annexation of Hawaii to the United States, the Community of the Transfiguration, after a brief interim of lay supervision, was invited by Bishop Restarick to take charge of the school. Today it occupies a prominent position in the educational work of the Islands and is a credit to the Catholic Revival.

Plans are under way for a great service of thanksgiving at St. Andrew's Cathedral for all the benefits that have come to Hawaii through the great renewal of faith in the Church as the *Body of Christ*, set in motion just a hundred years ago by Keble's courageous Assize sermon, and still bearing fruit even in the far corners of the world. Surely the Light of Christ shines more brightly in this outpost of the Pacific on account of the Oxford Movement.

THE EUCHARIST OF LIFE

LIFE IN A BODY white and still,
High in the gloom of a barren hill.
Life in a Loaf that was blessed and broken
In a quiet room where a word was spoken.
And ever again in myriad spheres:
In the sweat of pain and the mist of tears;
In child eyes; toiling hands and feet;
In laughter and in music's beat;
Through corridors where gray-robed Death
Takes to himself the quiet breath—
That ceaseless Life draws out and sweeps
Back like a tide to boundless deeps.
All things partake the mystery
From altars of the earth, the sea:
Out of the dust the lily's cup
A chalice purely offers up;
The wheat's wafer and the vine
Reddening to Communion wine,
Draw the seed and soil to plan
For the common touch of God and man. . . .

Here on our Altar, whitely laid,
The final merging link is made,
And all the universe conspires
To light our sacramental fires.
Kneel—that at last, so small—so calm—
All Life is gathered to your palm.

—LOUISA BOYD GRAHAM.

¹ All quotations are from *Five Years' Church Work in the Kingdom of Hawaii*, by the Bishop of Honolulu. Rivington's, 1868.

The Church's Ministry to Country Folk

By the Rev. C. E. B. Robinson

HAS THE EPISCOPAL CHURCH failed in ministry to country folk? When we are not admitting the charge, we are defending ourselves from it. This looks bad. But the most damning evidence of our guilt has not yet been discovered. Now the thing which is most damnatory, when reversed, is the thing most laudatory. Here then our reform should begin.

The Episcopal Church is an historic Church. We are ever zealous to prove that we have continued the ancient institutions of the Church Catholic. But there is one we have dropped entirely, the traditional liturgy for farmers! Which proves that we, who do use liturgies, have no use for farmers.

Even THE LIVING CHURCH, most faithful to the Catholic tradition, prints the caption "Sermonette for Rogation Sunday" above a sermon that never names the word Rogation or farmer or any of kindred meaning. That's rubbing it in. If only the sermon had been labeled for the Fifth Sunday after Easter, the slight would not have been quite so open.

Our neglect of rural ministrations is not nearly so bad as our hopelessness about them. We take it for granted that the Episcopal Church has nothing to offer the farmer. Therefore, when we do go to the country, we try to act like Methodists or Baptists. We take the Mission Hymnal along: not because it was made for country missions (it was made for preaching missions); but because it contains some Gospel (!) hymns that the Baptists have already taught the farmers. It saves us the labor of teaching them the songs of the Christian Year. And we do such sad dodges with the Prayer Book; as though there was nothing in it fit for farmers. The more the country Methodists take on Episcopal Church ways, the more feeble our witness becomes.

It need not be so. There is nothing more ancient and liturgical, nor is there anything more rural, than the Episcopal Church's provision for the Rogation Days. Whereas no Churchman can believe that the Prayer Book enriched by every accompaniment of music and ceremonial, will "go" in the country, I do solemnly swear that it has "gone" in four different country congregations. The farmers love it and look forward to its repetition year by year. And they are quite capable of taking their part in such a service. The details as they have actually been carried out, are as follows:

The Litany is sung as arranged by Archbishop Cranmer and set forth by the Joint Commission on Church Music under authority of General Convention in *The Choral Service* published by H. W. Gray Co. A procession is formed, minister, choir, and congregation standing facing the altar, while the first four petitions are sung. These petitions invoke the Name of God, which is Father, Son, and Holy Ghost; and it is done before the holy place where He has caused His Name to dwell. Then, as the next petition begins, the procession goes forth to carry the blessing of His Name to the fields.

Outside the procession turns right to go around the Church. On each side a pause is made while the fields in that direction are blessed in the words of the Rogation collect. This blessing is inserted after the petitions: "From lightning and tempest," "In all time of our tribulation," "That it may please thee to bless and keep all thy people," "that it may please thee to succor, help and comfort." At the words, "Son of God, we beseech thee to hear us" the crucifer pauses at the chancel gate, the congregation entering the pews. At the words, "O Lord, arise, help us" the choir enters the stalls, and the priest goes to the altar. All kneel for the final prayer.

Having been forth carrying the benediction of the Name to our fields, we return bearing the needs of our farms before Him, and unite with the Son of God in pleading on our behalf the Sacrifice which is continually offered before the throne of heaven. So the Holy Communion follows the Litany without interruption.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

You Must Do Better

READ St. Matthew 5:20.

CONSIDER first the word "righteousness." It is one of the great words of the New Testament. There are words that are negative and indifferent. They stand for nothing inspiring or stirring. Righteousness is not of these. It is something after which men can and do "hunger and thirst," and upon such our Lord bestows a blessing. It was a passionate longing for righteousness that lay at the heart of the noblest messages of the prophets, such men as Isaiah and Jeremiah, and that pealed out in the warnings of John the Baptist.

What does the word mean? Like all really great words it is hard to define. At least it means the determination that every man shall have his rights, the lowly as well as the great, the helpless child no less than the most powerful ruler. It looks to a world in which right rules, in which the bitter wrongs that exist in what we call civilization today are forever done away.

2. In spite of the rebukes our Lord utters, He does not deny that the Scribes and Pharisees are righteous men. As a matter of fact, they were the best people of their day. There were selfish hypocrites among them, but there were also conscientious and faithful souls like Saul of Tarsus, who scrupulously maintained a standard and tried to fulfil its obligations. Yet our Lord says that that is not enough. "You must do better than that!" He tells His followers and warns them that the Kingdom of Heaven can never be attained unless they do.

When we ask ourselves what He means by the Kingdom, about which He seems to be so deeply concerned, we shall see that it must be connected with the righteousness He so much desires. The kingdom is the end to which God works, a world in which His righteousness is sought first and all else comes second, the world as God wants it to be. The good people of Christ's time were failing to carry out that divine purpose, were falling short of the ideal. "It will not do," He urges upon His disciples, "your righteousness must have a different quality. You must do better, if the Kingdom is to come."

3. The failure of the Scribes and Pharisees, and alas, the similar failure of many Christians, including too often ourselves, was caused by the fact that righteousness had become a static and limited conception and not an infinitely progressive one. They had fenced off a limited area, with its carefully drawn lines—this is right, this is wrong—and had settled down within it. So there were great regions of duty and reaches of larger responsibility to which they never turned their eyes. We do this ourselves. It is a constant temptation. Life seems so much easier if we can shut out the questions and claims of duty and close our eyes to the wrongs and injustices under which so many of our brethren suffer. We are comfortable and satisfied with ourselves; we are righteous according to the standards we have made for ourselves. Why be concerned with all those disturbing demands which would put an end to our peace of mind? But it will not do. "You must do better than that!" says the warning voice of our Master. It is God's Kingdom and His righteousness that He sets before us, and nothing less.

Quicken our consciences, O Lord, and give us insight into the world's great need. Set before us Thy Kingdom in its fullness, and Thy righteousness as supreme, that we may know the blessing of those who hunger and thirst after it and share Thy joy at the last. Amen.

THE PRESBYTERIAN MISSION in Siam has received from the American Bible Society the first publication of St. Mark in Miao and Yao, two entirely distinct dialects of the hill country of Siam.

Germany Today

A Letter to an American Priest from Dr. Theodor Schultz

Member of the Agricultural Ministry at Berlin

YOU have already witnessed the first stages of change after our elections in Lindau and Kempton. I assume that you have read the further details in your own newspapers. If, however, you have had presented to you as true, as in other places in England and America, sensational news about bloody battles, pogroms against Jews and such things, then I beg you to believe me when I say that they are just as ridiculous as were the stories about maimed children and raped women in Belgium in 1914. Life here in Berlin has been just as peaceful and quiet as it was when you had the opportunity to observe it. The Communist leaders, especially those elected to the Reichstag, have been arrested quietly and without the shedding of blood. Their machinations, set up as the goal of their coöperation with Moscow, things that up to this time have remained hidden affairs of corruption, have at last been brought to light.

The increase of Jewish influence in important posts has been stopped. Lastly, in a completely legal manner, on grounds of the Authorization Act of the government, which was given voluntarily by the Reichstag—numerous reforms relative to administration have been achieved, which in part have changed the system of government.

All of this you already have read in your own newspapers. That is all. German life, indeed, has been affected most energetically in its inner forms. In its cultural aspects, however, there is nothing, absolutely nothing, of which the rest of the world, even with the narrowest point of view possible, need be apprehensive. For us Germans, however, the change of political atmosphere has been something so exhilarating, and so fortunate, that it makes up in part for all the past and yet to be expected economic and financial misery.

You know me well enough to know that I am a quiet and thoughtful man. You should know that I am not what might be termed a "Hurrah Patriot." As a soldier in the trenches during four years of war, I have a deep-seated love for my country, but I have never been a chauvinist. You will be able to understand when I say that what I experienced on March 21st in Potsdam and on the days following has made me most enthusiastic. A time will come when historians will have to judge the value of these events. Everyone who has taken part in it knows well what overwhelming meaning it has not only for Germany, but perhaps later for the whole of Europe.

By the "Staats akt" in Potsdam, National Socialism has not only become formal, but in the most inner feeling of every good German it has become legitimate. Our grand old Reichs president Hindenburg has handled the whole situation once again in such a characteristic manner, so expertly and wisely that even the worst kind of doubters and critics are moved to pay him respect. Old in years is this man. His age is even noticeable in his movements. But he is not senile, in any sense of the word. It has been my privilege in these years after the war to have seen him many times. I have never before seen him more keenly alive, more filled with hope, than at present. A senile man could under no conditions day after day throw himself into the strain of official life as he does, nor stand hour after hour and review the troops of state in so military a fashion, nor above all else speak with such clear, authoritative decision as he does in all

THIS LETTER was sent to us by the Rev. John Heuss, curate at St. Luke's Pro-Cathedral, Evanston, Ill. Fr. Heuss has lately returned from a year of study in Germany, where he met the official whose letter is here published. ¶ Of the author, Fr. Heuss says: "This man a year ago was a complete conservative and a strong follower of the policies of Bruening. He is essentially conservative in his political outlooks and a man whose opinion is little weighted with emotion."

his utterances. It remains only to be hoped that this portrait of a real leader of the best that is Germany may long be spared to guide us.

And now Hitler: Did you read his speech as Reichs chancellor? Have you heard or read what he said on March 21st and during the different crises that followed? I am thoroughly convinced that Germany can stand back of him in all matters of importance 100 per cent. How many Gordian knots has

he cut his way through in these last weeks! How statesmanlike, how cleverly he has pushed on to his goal. It is true that in several places, I am sorry to say, he has shot beyond the mark. But that is to be expected—not deplored. It is absolutely necessary that much corruption in our administration must be wiped out if we are ever to recover. In no case in the last ten years has any statesman had such a complete majority of the people behind him as Hitler has. It is as though Germany in him has at last hit upon what it and the rest of the world have been guilty of.

It seems to me that now, beginning here in Germany, there will take place a marked improvement in the economic situation, as it occurred earlier in Italy. I say that even though I am well informed on the question of the seeming endless difficulties still ahead. Looked at from a long-time standpoint it becomes more and more a question of a cultural struggle. Here, too, by the individual discipline that Hitler has exemplified, a way is laid down leading to spiritual victory over materialism both in Communism as well as in uncontrolled Capitalism. It is entirely false to think of Hitler as an imitator of Mussolini. It may be, that to a certain extent, his ideas are difficult to follow, but, nevertheless, now for the first time since the war in National Socialism there is a definite German spirit. It ties up with all that is best in true German tradition. The economic life will be developed from now on away from a purely materially conceived corporative system to a spiritual and sympathetic form of intelligent coöperation. A step, viewed from the cultural side alone, far beyond a destructive and fatal philosophy of materialism!

ROSEMARY

*WHENE'ER I kneel, dear heart, where you were laid,
And bring bright flowers for remembrance' sake,
Deep in my soul I know you are not there,
But in your company of Blessed Saints
You smiling say: "She little knows
How near to her I am.
These flowers are her little act of love,
For love must serve.
Just to do something brings a quiet peace
And solace, to a sad and weary heart."
When I have left about my little shrine
Sweet daffodils and blue forget-me-nots,
Their cheerful blossoms nod a bright farewell,
And all will say who chance to pass them by,
"Someone remembers,
Love can never die."*

HELEN R. STETSON.



Churchwomen Today

Ada Loaring-Clark, Editor

AT A RECENT conference in Oxford on women's work in the Church, Dr. Barry, the newly appointed Canon of Westminster, pleaded for the reestablishment of the Christian ethic and the moral and spiritual education of the people hard pressed

Women's Work in the Church

by the present moral chaos. "The younger women" he said, "are fast drifting away from us because of a growing suspicion that the Church can give them no responsible job. The Church should not be the one society that works on the basis of sex-discrimination."

It is, however, in China—in slow moving, conservative China—that the most radical steps have been taken. There the General Synod of the *Chung Hua Sheng Kung Hui*, or Holy Catholic Church of China, passed the following resolutions: "Deaconesses, equally with Deacons, shall be entitled to seats and votes in the councils of the Church. If elected to Synod they will appear and vote in the clerical order." And again: "Each diocese shall be at liberty to send four of its clergy and four of its laity, men or women, to the synod." So that in China women are not only admitted to the synods on terms of equality with men, but deaconesses rank among the clergy, with all pulpit privileges.

ONE OF THE most helpful handbooks it has been my privilege to see is that of the Young People's Service League of the diocese of Tennessee which is just off the press (Price, 35 cts., from Mrs. R. W. Nicolson, Grace Church, Vance and Lauderdale, Memphis, Tenn.). It is an outline of study, work, and inspiration that will be

New Handbook

of help to all young people who realize that religion should cover the whole of life. The chief aim and purpose of the Y. P. S. L. is to seek Jesus, the Christ, to know Him, to love Him, and to serve Him, and to do this through the four rules of service—Worship, Service, Fellowship, and Study.

We are not only given suggestions for carrying out these four rules but information on parliamentary law; work in the five fields; program building; duties of officers and committees; pageantry and other pertinent subjects. The chapter on program building is especially good and timely. It will be found helpful on general lines by all women and girls who should now be busy preparing programs for their fall work.

Interesting, worthwhile programs are vital to the life and well-being of any organization; there is an insistent demand that greater attention be given this matter. Hurriedly prepared programs will not attract and sustain the interest of anyone today and if we wish our Church organizations to succeed we must give at least as much attention to their program building as we do to those of our secular societies.

SHALL GUNS destroy men or shall men conquer guns? Have the war machines of the nations, devised for self-defense, become uncontrollable and overwhelming Frankensteins of destruction? This is the problem confronting the world today."

Men Conquer Guns

Dr. Mary E. Woolley asks these thought-provoking questions in her Foreword to "Men Conquer Guns" by Walter W. Van Kirk and Paul F. Douglass, the text book for study on World Peace of the Federal Council of Churches and on which its prize contest is based. The vacation days could hardly be better spent than in a study of this world problem. Bishop Stewart tells us that the President's Message on this subject is a clarion call to the world to stop playing with dynamite, and that we should unanimously support the proposals of our President which further the teaching of the Christ to bring about "Peace on Earth, Goodwill toward men," for which He lived and died and we, as members of His Church, are challenged to do all in our power to carry out.

Books of the Day

Rev. William H. Dunphy
Editor



THE LONG ROAD HOME. An Autobiography. By John Moody. Macmillan, pp. 263. 1933. \$2.00.

MR. MOODY is a well known statistician and financial writer. He here tells the story of his spiritual pilgrimage. His experience of the business world, practical politics, and reform movements is wide. Mr. Moody makes it abundantly clear that a man's personal religion, or lack of it, does influence his life in the world.

One cannot help sympathizing with him all along the way. Many have found that the result of their mature judgment leads them to accept with more conviction the things which they most surely believed when they were children. He, while remaining a nominal Episcopalian, tries everything from humanism to Christian Science, only to find that man with much searching cannot find God; to find that God must find man.

We see American life through the eyes of a man who though deeply engrossed with the financial and industrial growth of the country was not blinded to the spiritual and cultural implications of the Century of Progress.

The apparent vitality and unanimity of the Roman communion leads him there. This is natural as his experiences in the Anglican communion seemed a part of the chaos from which he was seeking to escape.

D. C.

THE CHURCH SURPRISING. By Penrose Fry. Harper and Brothers, pp. 96. \$1.25.

ANOTHER STORY of one man's journey to the Roman Church. Mr. Fry, whose wife is Sheila Kaye Smith the novelist, was a priest of the English Church before giving his obedience to the papacy.

In this book he is less concerned with his reasons for becoming a Roman than he is with what he found there. He finds that many of the notions he had entertained about the organization, the personnel, the teachings, and the life in the Roman Church were mistaken.

He admits that he was taught, and he taught, the same doctrine and devotional practices in the Anglican Church, but that the full meaning of them was not apparent until he became a Roman Catholic. The Catholic religion became so much more real to him as a Romanist that he is convinced it is a different religion.

The difference between holding a theory and the realization of that theory in one's personal experience is great. It is great enough to constitute the two as different religions, but it is not evident that one must become a Roman Catholic to appreciate the hidden meanings and treasures of the Catholic Faith.

D. C.

THE INNER LIFE OF THE CATHOLIC. By the Most Rev. Alban Goodier, S.J. Longmans Green and Company, 1933. pp. 173.

A PEACEFUL, straightforward exposition of the Catholic religion. This is not an objective presentation of the Faith, for the author is concerned to tell his reader what his religion meant to him; how his religion influenced his actions and his thinking.

There is nothing apologetic or controversial about the book. It is assumed that God is, that He loves His children, and can do something for them. It is all very persuasive, very Christian in substance and spirit, and filled with the Holy Scripture. We are shown clearly how the Catholic Faith and Practice should control the personal and social life of a sincere Christian.

D. C.

NEWS OF THE CHURCH

Primate of Japan Observes Anniversary

Great Demonstration at University
as Bishop McKim Celebrates 40th
Year in Episcopate

TOKYO—The Most Rev. John McKim, D.D., Presiding Bishop of the *Nippon Sei Kokwai* (Holy Catholic Church of Japan), celebrated June 14th his 40th anniversary of consecration as the first Bishop of Yedo.

The occasion was marked by one of the greatest demonstrations that the *Nippon Sei Kokwai* has ever held, and undoubtedly the greatest demonstration ever given to an individual by a Christian institution in Japan.

CHORAL EUCHARIST AT UNIVERSITY

At 11 A.M., in the Chapel of St. Paul's University, Bishop McKim sang a Choral Eucharist. The Rt. Rev. Norman Spencer Binsted, D.D., Bishop of Tohoku, the Rt. Rev. Charles S. Reifsnider, D.D., president of St. Paul's University, the Rt. Rev. Shirley H. Nichols, S.T.D., Bishop of Kyoto, and the Rt. Rev. Gordon J. Walsh, D.D., Bishop of Hokkaido, assisted in the service. The Rt. Rev. Yonetaro Matsui, D.D., Bishop of Tokyo, was epistoler, and the Rt. Rev. Samuel Heaslett, D.D., Bishop of South Tokyo, was gospeller. The Rev. Charles H. Evans, senior priest of the American Church Mission in Japan, acted as server.

More than 200 bishops, priests, and lay associates of Bishop McKim joined in this service of thanks. The service fittingly closed with the singing of a *Te Deum* as a special act of praise and thanksgiving.

250 AT CONGRATULATORY LUNCHEON

The Presiding Bishop was tendered a congratulatory luncheon in the university refectory by Bishop Reifsnider. Approximately 250 guests were present to give their hearty good wishes to their Primate. Greetings and congratulations on behalf of the dioceses of the Japanese Church were offered to Bishop McKim at the close of the luncheon. A Book of Remembrance, signed by 120 bishops throughout the world, was presented to Bishop McKim.

The official felicitations of the day came in the place of the sermon during the Eucharist in the morning. These were offered on behalf of the Japanese by the Rev. T. Minagawa, rector emeritus of Christ Church, Kanda, speaking in place of the Bishop of Osaka, the Rt. Rev. Yasutaro Naide, D.D., who was detained in Osaka, and on behalf of English speaking branches of the Anglican communion by the Rt. Rev. Heber J. Hamilton, D.D., of Nagoya.



A FEW OF THE HUNDREDS

Who gathered at St. Paul's University, Tokyo, on the 40th anniversary of the consecration of the Most Rev. John McKim.

Three of Guests Attended Bishop's Consecration

Witnessed Service in St. Thomas'
Church, N. Y., 40 Years Ago

TOKYO—Three guests were present at the celebration June 14th of the 40th anniversary of the consecration of the Most Rev. John McKim, Presiding Bishop of the *Nippon Sei Kokwai*, who witnessed his consecration in St. Thomas' Church, New York City.

They were Dr. John Wilson Wood, executive secretary of the department of Foreign Missions, National Council, Deaconess Susan Trevor Knapp, now resident on the campus of St. Paul's University, and the Rev. Charles H. Evans, of Tokyo.

Dr. Wood congratulated Bishop McKim on behalf of the Church in the United States for the wonderful progress made in the Japanese Church.

Bishop of Algoma Reports Cowley Fathers Have Done Excellent Work in Diocese

LONDON—The Cowley Fathers, introduced into his diocese several years ago, have made a great improvement in it, the Bishop of Algoma, Canada, said in an address at the silver jubilee rally of the League of Help.

The Bishop said he once went to a church where there were seven persons present, including the priest and himself. When he visited it again, after the Cowley Fathers had been at work, it was packed.

Bishop Stevens Graduation Preacher

LOS ANGELES—The Rt. Rev. W. B. Stevens, Bishop of Los Angeles, preached the baccalaureate sermon for the graduating class of the University of California at Los Angeles.

English Congress Enrolment 75,000

Week of Oxford Movement Centenary
Celebration Ends; Bishop of
St. Albans Pontificates at Mass

(By Cable)

LONDON—The great English Congress celebration of the Oxford Movement centenary closed July 17th with more than 75,000 persons enrolled, including about fifty bishops and more than four thousand of the clergy.

Papers presented at the celebration set a high standard.

The Rev. Edward Talbot was the preacher at the noonday service at Oxford July 14th. The services at Oxford began with High Mass at Keble College. There was a procession to Dr. Pusey's tomb in Christ Church at 11:30 A.M.

BISHOP OF ST. ALBANS PONTIFICATES

At the outdoor High Mass of thanksgiving at the White City Stadium, the Bishop of St. Albans pontificated in the absence of the Bishop of London, who was ill. The Bishop of Colombo celebrated.

The head of the Orthodox Church in England, the Most Rev. Germanos, Metropolitan of Thyateira, was present at the outdoor celebration.

New "Southern Cross" Ship For Melanesian Missionary Work to Be Dedicated Soon

LONDON—A new mission ship for Melanesia, successor to the lost *Southern Cross*, will be dedicated September 12th by the Bishop of Liverpool at Liverpool.

The Bishop of Stepney reported at the annual meeting of the Melanesian Mission recently that only £300 of the £6,000 sought remained to be raised. The lost ship was insured.

Pasadena Church Consecrated By Bishop of Los Angeles

PASADENA, CALIF.—St. Barnabas' Church (colored), Pasadena, was consecrated June 25th by the Rt. Rev. W. B. Stevens, D.D., Bishop of Los Angeles, who also confirmed a class and preached the sermon. The work of St. Barnabas', which has been forging ahead rapidly, is under the direction of the Rev. James B. Haslam, priest in charge.

Archbishop to Visit Paris

LONDON—The Archbishop of York will visit Paris August 2d to 5th in connection with the Faith and Order Movement.

Bishop's Pence Plan Instituted in Quincy

More Than 1,000 "Banks" Distributed
to Church Families in Attempt to
Clear Diocesan Indebtedness

QUINCY, ILL.—The diocese of Quincy has instituted the plan of the Bishop's Pence. Archdeacon Ziegler of Chicago suggested the plan at the diocesan synod and a committee was appointed to put the plan in operation.

Each Church family is to have a box or can placed on the dining room table. Each member is to place a penny in the box at each meal, or whenever possible. The money is to be used in eliminating the diocesan indebtedness. More than 1,000 "banks" have been distributed.

The Rev. Rodney F. Cobb, rector of Trinity Church, Rock Island, is chairman of the committee appointed by Bishop Fawcett. The "banks" were distributed under the direction of the Rev. Channing F. Savage, rector of Christ Church, Moline.

General Church Elections For German Protestants

Commissioners Appointed by State
To Be Removed

BERLIN—General Church elections have been ordered for July 23d to place Protestantism's future directly in the hands of individual members.

Announcement of the calling of the elections came simultaneously with news that all Church commissioners appointed by federal or state authorities will be removed. The number includes the Rev. Ludwig Mueller, supported by the Nazi Church group.

The election will not only comprise a referendum on a recently drawn up Protestant Church constitution, but also a ballot on delegates to the national synod and members of the local boards.

Dr. Wood Has Busy Time While Visiting in Kyoto

KYOTO, JAPAN—Dr. John W. Wood, executive secretary of the department of Foreign Missions of the National Council, arrived here June 18th and sailed for China June 21st.

During Dr. Wood's brief visit to Kyoto, he visited several city parishes, preached to the English congregation at St. Mary's Church, conferred with Bishop Nichols and a large number of the foreign staff, addressed the Foreign Branch of the Woman's Auxiliary, met with the Bishop and Council of Advice, had meals at six different mission houses, and attended to odds and ends of work in between these engagements. On his way to his boat, he called at the Widely Loving Society Orphanage, Osaka.

Dr. Bowie Proposes Bible In 56 Volumes to Make it More Readable to Public

NEW YORK—The Bible should be attractively printed and bound in a 56 volume edition to meet modern needs, the Rev. Dr. W. Russell Bowie, rector of Grace Church, said July 9th in his sermon.

"It would be a very good thing if we did not have the Bible in its present form," Dr. Bowie contended. "This close type, double-column, many-paged edition I have in my hand is enough to discourage most people and probably does. The Bible should be a library of little books—at least 29 in the Old Testament and 27 in the New Testament on a shelf. The very word 'Bible' means library, you know."

Distinguished Theologians At Anglo-Russian Meeting

Rumanian Bishop Also Present at
Students' Conference

LONDON—The seventh annual Anglo-Russian Students' Conference was held at High Leigh in Hertfordshire from June 23d to June 27th. The general subject was the Holy Eucharist.

The Russian delegation included many distinguished theologians from the Russian Theological Academy in Paris and elsewhere. Bishop Simedrea of the Rumanian Orthodox Church also was present.

The Anglican speakers included the Rev. Dr. N. P. Williams of Oxford, and the Rev. Canon L. Hodgson of Winchester.

The character of this conference was in line with its predecessors. They seek primarily to establish personal relationships between the Anglican and Russian Churches and to offer an opportunity for mutual participation in worship.

Louisiana Parish Receives Stones From Two Cathedrals

ALEXANDRIA, LA.—Two stones from English cathedrals were presented to St. James' parish by the rector, the Rev. W. S. Slack.

A portion of one of the stones, sent to St. James' with the compliments of the Dean and Chapter of Canterbury Cathedral, is to be placed in the center of the high altar. The other, from Exeter Cathedral, will be placed in the window near the credence and altar rail.

First S. C. Chapel for Negroes

EASTOVER, S. C.—The claim is made that in lower Richland county the first chapel was built in the state for religious instruction of Negroes exclusively. This is set forth in the history of Zion Church, near here, written by T. B. Clarkson, Sr., in 1870. The additional claim is made that out of this chapel a church for the whites was established.

Trinity College Ends Year Without Deficit

Faculty Members Receive Regularly
Scheduled Salary Raises; Student
Body Largest in History

HARTFORD, CONN.—The fact that Trinity College closed its books June 30th for the academic year 1932-33 without a deficit should be a source of gratification to those interested in Church institutions in general and Church colleges in particular.

No reductions have been made in salaries and none are contemplated in the balanced budget adopted for 1933-34. In fact the members of the faculty have received all the regularly scheduled increases in their stipends. This fortunate situation has been due in large measure to wise investments of the trust funds held by the college. Roger H. Motten, the treasurer, reports that the income from the endowment for the year 1932-33 exceeded the budget estimate.

LARGEST STUDENT BODY

The student body during the past year has been the largest in the history of the college—439 men, representing an increase of nine per cent over 1931-32 figures. New dormitories recently completed helped greatly in accommodating these additional students, and the new dining hall proved an attractive center for the social life of the college on various occasions. Last December the final dinner was held there for the workmen who have been occupied for three years in building the chapel. At that time the tower was completed and the workmen held in the crypt the last of the series of services which have been such a vital factor in the beauty of the chapel.

As might well be expected, a number of individual students had grave difficulty in continuing their course during the past year. The scholarship funds of the college were used to the utmost, and in addition some special unendowed scholarships were established by the trustees. Every possible provision was made for student employment. As a result the number of students compelled to leave college for financial reasons was reduced to a minimum, and a full college is expected for next year.

Evergreen Conference Escapes Flood Damage; Still in Session

DENVER, COLO.—A flood in Bear Creek Canyon July 7th did not touch Evergreen and the conference grounds there, although considerable damage was done several miles farther down the canyon at Starbuck and Morrison.

The conference of college pastors, under the auspices of the College of Preachers, which began at Evergreen on the first of July with a large enrolment, is still in session and will continue the balance of the month. The Rev. Dr. D. A. McGregor, head of the department of Religious Education, is in charge of the Conference.

Bishop Manning Asks For Building Funds

Many Families Would Benefit by
Work on Cathedral; Summer Relief
Centers Have Waiting List

NEW YORK—In fulfillment of his promise to do what he can in the way of resuming construction work on the Cathedral of St. John the Divine, Bishop Manning, having in mind the recent appeal made to him by the representatives of several labor unions, has written a letter to "the friends and builders" of that edifice to help put idle men back at work.

In his letter the Bishop declares that, notwithstanding some real improvement in the so-called depression, there are large numbers without employment and, in consequence, many families are in dire need. So urgent is this need that Bishop Manning has felt it his duty to inform those who might wish to help.

If funds can be obtained, a large number of men can be employed at once on the cathedral construction, the completion of that great edifice will be hastened and, what is more important, the truly critical economic situation in many a family of the workers employed would be happily relieved.

SUMMER RELIEF CENTERS

The Bingham estate at Esopus, the gift of which to the diocese of New York was announced last May at the time of the convention, has been adapted without delay for the use by the City Mission Society.

About 200 young men and boys were taken July 1st to this newly-provided relief center where three camps have been set up. Also early in July, the City Mission Society sent away over 600 others, mothers and small children, to their other centers at Milford, Conn., and Tenafly, N. J.

The superintendent, the Rev. Dr. Sunderland, reports that there are 1,871 additional mothers and children waiting to go later on in the season. To make possible the realization of their hopes, the Society states that additional funds must be provided. That means that unless interested friends of the City Mission Society respond to this need a very large group of undernourished women and children will be obliged to continue in the city throughout the heat of the summer. Contributions should be sent to the Society's headquarters at 38 Bleeker street.

Rev. H. C. Dixon Special Preacher At Quincy Young People's Rally

QUINCY, ILL.—The Rev. Humphrey C. Dixon, rector of St. Stephen's Church, Louisville, Ky., was the special preacher June 22d at the annual diocesan rally of the Young People's Fellowship at St. Mary's School, Knoxville.

Kenneth Brandt was reelected president. The Rev. Leonard Hursh, Knoxville, was the celebrant of the Holy Eucharist.

12 States Send Flags To Washington Cathedral

WASHINGTON—Twelve states have already sent state flags to be placed in the great choir of Washington Cathedral, at a service of dedication to be held in the near future. It is expected that flags will be received from every state in the Union and a great patriotic service will be held when they are all in place, as a perpetual memorial to leading men of the several states. Flags in memory of Theodore Roosevelt and Admiral Dewey have already been received.

Treasurer is Optimistic Over Receipts for June

Reports From Dioceses Much Better
Than He Expected

NEW YORK—The report of receipts from the diocese for the month of June was much better, than he expected, Lewis B. Franklin, treasurer of the National Council, said.

"Last year at this time when the Church School Lenten Offering helps so materially in swelling the receipts the dioceses had paid 90% of the amount due to date on their expectations," said Mr. Franklin. "This year the percentage is 92. The dioceses and districts in the 100% class number 37 as against 41 last year. One diocese has yet to remit one cent to the National Council.

"Please remember that missionaries have to eat in July and August as well as in the other ten months, and therefore we have to pay salaries. Another reminder to parish treasurers as to summer remittances might help. We expect to care for rent, interest, life insurance premiums, club dues, etc., in the summer. Why neglect the Church pledge?"

Church Insurance Corporation Shows Big Production Gain

NEW YORK—The Church Life Insurance Corporation, subsidiary of the Church Pension Fund of the Episcopal Church, reports an increase of 33 per cent in production figures for the first six months of 1933 as compared with the similar period of 1932, according to Bradford B. Locke, executive vice president.

The figures for June, showing a large increase over June of last year, are in line with the general trend of the corporation's business. A considerable increase in the issuance of annuities is also reported by Mr. Locke, who states that the corporation has not yet made any increase in annuity rates.

Anniversaries Observed

KANE, PA.—The 45th anniversary of the first services at St. John's Church and the 10th ordination anniversary of the rector, the Rev. C. J. Burton, were observed June 18th and 19th. The Rt. Rev. John C. Ward, D.D., Bishop of Erie, was the preacher at the special services June 18th. The Ven. Harrison W. Foreman presided at the reception to the Rev. Mr. and Mrs. Burton the following evening.

Brotherhood Leaders To Meet in Chicago

National Conference in September
As Semi-centennial Celebration;
Bishop Perry to Attend

CHICAGO—The semi-centennial of the Brotherhood of St. Andrew in the United States will be celebrated September 8th, 9th, and 10th with a national conference of Brotherhood leaders and other laymen in Chicago. The Presiding Bishop will be the principal speaker at a dinner the evening of September 8th.

The celebration will center at St. James' Church, mother parish in Chicago and the birthplace of the Brotherhood. A pilgrimage to St. Andrew's chapel, which stands on the site where the first Brotherhood chapter was started by the late James L. Houghteling 50 years ago, will be one of the main features of the celebration.

BISHOPS TO ADDRESS CONFERENCE

Bishop Stewart will be the principal speaker at a meeting of the conference the evening of September 9th and the morning of September 10th there will be a great corporate Communion in St. James' Church. At 11 o'clock that day it is planned to have the anniversary service with Bishop Frank E. Wilson of Eau Claire, as the preacher.

James L. Houghteling, Jr., son of the founder of the Brotherhood, is chairman of the committee arranging for the conference and celebration.

PILGRIMAGE A SUCCESS

A most impressive devotional event was the pilgrimage of Chicago Church people to points of historical interest July 13th, in connection with the Oxford Centenary observance. Approximately 200 clergy and laity participated and so successful was the plan that the pilgrimage will likely become an annual affair.

The party left the Western Theological Seminary and motored directly to Nashotah House where there was a celebration of the Holy Eucharist. Dr. W. F. Whitman of Nashotah, read a paper on the beginnings of Church Life in the Middle West and after lunch the pilgrims visited the graves of Bishop Kemper, Dr. Breck, and others. Then on to Kenosha and Kemper hall there. Dr. Charles L. Street of St. Alban's School read a paper on the history of the Community of St. Mary and the work at Kemper Hall. Bishop Ivins was present. The Sisters served tea to the group.

Racine College was the last stop. There the grave of Dr. DeKoven was visited and the college chapel and other buildings inspected.

Dr. Osgood Conducts Services

MANCHESTER, MASS.—The Rev. Phillips E. Osgood, D.D., rector of Emmanuel Church, Boston, will conduct services at Emmanuel Church, Smith's Point, this summer through September 3d.

† Necrology †

*"May they rest in peace, and may
light perpetual shine upon them."*

A. B. HUNTER, PRIEST

RALEIGH, N. C.—The Rev. Dr. Aaron Burtis Hunter, president emeritus of St. Augustine's College, leading Negro institution here, died July 12th at the home of his wife's sister, Mrs. A. T. Makin, in Manchester, Vermont.

Dr. Hunter, who was 79 years of age, had been ill for about two weeks, being stricken shortly after his arrival in Vermont for an annual visit.

Temporary interment will be made in Vermont but last rites are to be held here this fall, Dr. Milton A. Barber of Raleigh, close friend of Dr. Hunter, announced.

Dr. Hunter had devoted much of his untiring efforts to the welfare of St. Augustine's. He came to the institution in 1888 and served as vice-principal until 1891. St. Augustine's had not attained the college standard at that time. Dr. Hunter served as principal from 1891 to 1915.

The son of John C. and Sarah A. Clark Hunter, Dr. Hunter was born in Philadelphia, Pa., on April 26, 1854. In 1876 he was graduated from Amherst College. He was awarded the degree of Doctor of Divinity from Amherst in 1916 and like degrees were given by the University of the South and the Union Theological Seminary. He graduated from the Union Theological Seminary in 1879 and a year later attended the University of Berlin.

Dr. Hunter was a member of Delta Upsilon, Phi Beta Kappa, and the Amherst Club.

Dr. Hunter's interest in the work of St. Augustine's did not end when his active connection with it was severed. He always evidenced a keen desire to take a part in its program and only a few years ago contributed largely to the establishment of a fine library there.

In 1920, Dr. Hunter became rector of St. James' Church in Florence, Italy, and later of the American churches in Dresden, Germany, and Geneva, Switzerland. He also served churches in Germantown, Ohio, Hillsboro, Ohio, and was rector of Emmanuel Church, Denver, Colo., and chaplain of Wolfe Hall, Denver.

For the past five years Dr. Hunter had served as president of the standing committee of the diocese of North Carolina.

Dr. Hunter is survived by his widow, formerly Miss Sarah Lothrop Taylor of Brooklyn, N. Y. They were married January 9, 1888.

H. W. HOPKINS, PRIEST

IRVINGTON, N. J.—The Rev. Herbert W. Hopkins, who retired from the rectorship of Trinity Church, Irvington, this spring, died June 22d. The funeral took place June 25th.

The Rev. Mr. Hopkins had celebrated his 20th anniversary as rector of Trinity Church in 1932 and had been in the diocese of Newark since 1909.

BENJAMIN T. TREGO, PRIEST

TROY, N. Y.—The Rev. Benjamin T. Trego, retired priest and author of several widely read religious works, died July 7th at the Hotel Troy apartment where he had been living for the last two years.

Once rector of St. Mark's Church in Green Island and later rector of St. Paul's Church at Salem, the Rev. Mr. Trego was widely known throughout the Albany diocese. He is survived by his widow.

Since his retirement, he had devoted himself almost exclusively to his writings.

JITSUNOSUKE KOBASHI

KYOTO, JAPAN—Jitsunosuke Kobashi, a great Christian pioneer in the field of social service, died at his home at the Widely Loving Society Orphanage, Osaka, June 19th. Mr. Kobashi, who was born at Okayama was 60 years old at his death. He had been associated with the orphanage since 1893, the year in which his elder brother, Katsunosuke, died, leaving the care and development of the work to the young man as a dying bequest.

Mr. Kobashi was baptized in Tokyo by Bishop Channing Moore Williams in 1887, at the age of 15. His education was somewhat limited; but his faith and his devotion to Christian purposes seemingly had not limits. Without personal wealth or prestige, he and his Japanese associates have succeeded in building up an amazingly successful series of homes for Japanese orphans.

Mr. Kobashi's funeral on June 21st was a rare tribute to a valued fellow citizen on the part of men and women of all degrees. Prominent place was given to a gift sent by Princess Higashi Fushimi. The Governor of Osaka Prefecture personally read a tribute to Mr. Kobashi's memory, as did some ten or more other prominent men and women, representing social service organizations both Christian and non-Christian. Over three hundred telegrams of condolence were received by the mourners from all parts of the Empire. A truck was required to carry the flowers to his grave. In order to accommodate the thousand and more people who attended the funeral, a huge tent was erected in the grounds of the orphanage, with a temporary altar on which stood a large gilded wooden cross. A beautiful reredos was constructed of the flowers sent by many organizations and individuals.

The Rt. Rev. John Y. Naide, D.D., preached the funeral sermon. Thirty members of the choir of St. Agnes' School, Kyoto, and Miss Fujimoto, their organist, led the singing. The long procession of vested clergy included eight members of the Kyoto diocesan staff, many from Osaka and Kobe, as well as the chaplain of the Widely Loving Orphanage, the Rev. B. F. Uno.

On two different occasions Mr. Kobashi was honored by being presented to the Emperor of Japan. On one of these occasions he had a personal conversation with His Majesty in which he answered the Emperor's questions about his work.

The Imperial Household made its first gift in support of the Widely Loving Society in 1921, since which, there has been an annual grant.

A SPECIAL MESSAGE from Bishop Perry, and Techniques for Social Workers, A Report of the recent Conference of Church Social Workers are features of

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For July

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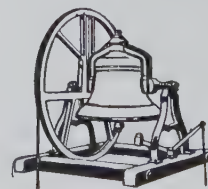
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Hobart College Sets Graduation Record

Class of 68 Men, Largest in History of Institution, Received Degrees; Large Number Finished Courses

GENEVA, N. Y.—Hobart College, the oldest of the five colleges affiliated with the Episcopal Church in America, has been quietly adding new laurels to the many already won.

Hobart this year graduated a class of 68 men, the largest in the college's history. This is the second time in three years Hobart has set up a new record, the other occasion being in 1931 when a class of 60 received degrees, the largest since the founding of the college in 1822. That record was equalled a year ago, in 1932, and the new record of 68 established this June.

This year the college not only graduated the largest class in its history, but more than 60 per cent, an unusually high figure, of those entering as freshmen finished their courses and received their degrees. More than 15 per cent of the class, 11 men, were graduated "with distinction," and 14, better than 20 per cent, were cited for department honors.

Calvary Church, N. Y., Conducts Sunday Night Services in Park

NEW YORK—Calvary Church, the Rev. Samuel M. Shoemaker, Jr., rector, is conducting a series of outdoor services each Sunday at 7 P.M., during the warm months in Madison Square Park, for the seventh consecutive year. One of the ministers leads the service, and various laymen, many of them prominent in business and professional life, speak and relate their religious experiences.

A group, composed of the minister, a volunteer chorus, and others from the church march to the park, singing. At the close of the meeting, they return to the church for the evening service, accompanied by any of the park audience who wish to attend.

213 at Gambier Conference

GAMBIER, OHIO—The Gambier Summer Conference continues to draw support. One of the founders, the Rev. Dr. B. H. Reinheimer, declares that the 13th session just closed indicates unflagging interest and renewed spirit. From the two Ohio dioceses responsible 196 persons attended, with 17 from nine other dioceses.

New Jersey School Attendance 100

BURLINGTON, N. J.—The fourth annual summer school of the diocese of New Jersey was held at St. Mary's Hall, Burlington, July 3d to 9th under the direction of the Rev. J. M. Pettit, dean. The enrolment of 100 was the largest in the history of the school.

New Jersey Boys Guests Of Missionary at North Dakota Indian Convocation

FARGO, N. D.—As a special treat to six New Jersey boys, Miss Aline Cronshey and a friend brought them on a camping trip to the North Dakota Indian Convocation early in July at Cannon Ball.

Miss Cronshey, who spent several years recently as a missionary among the North Dakota Indians, is now doing mission work in New Jersey. The boys are from her mission.

Second Province Synod Meeting Is Postponed

Bishop Stires Points Out No Urgent Business in View

GARDEN CITY, N. Y.—The November meeting of the synod of the second province has been postponed, with the time of the next meeting to be announced after the special meeting of the House of Bishops in Omaha in November, the Rt. Rev. E. M. Stires, D.D., president, announced.

Bishop Stires pointed out that there is no urgent business to be considered, and that it is desirable to avoid expense. He said it was possible that after the House of Bishops meets some matters of importance to the province may be referred. The meeting will be in the diocese of Newark.

Nova Scotia Church Destroyed By Fire Following Lightning

HALIFAX, N. S.—St. George's Church at Dutch Settlement in the parish of Stewiacke, Nova Scotia, was almost completely destroyed recently by a fire, caused by lightning which struck the spire and set the building ablaze. The spire was destroyed and the interior of the church was completely gutted. The large memorial windows erected in memory of those who died in the Great War were also destroyed.

275 at Los Angeles School

LOS ANGELES—The 31st session of the annual summer school of the diocese of Los Angeles was held at the Harvard School, Los Angeles, from June 25th to 30th. The attendance this year was the largest in the history of the school totaling 275.

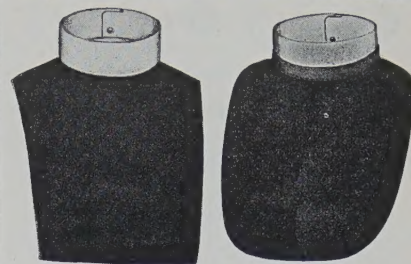
Eau Claire Conference Success

EAU CLAIRE, WIS.—The success of the summer conference held by the diocese of Eau Claire exceeded all expectations. The enrolment of young people numbered about twice that planned for. Bishop Wilson presided at a conference of the clergy.

Erie Clergy Have Annual Picnic

ERIE, PA.—The annual picnic and outing of the Bishop, clergy, and their families of the diocese of Erie was held on the Peninsula, Erie, June 11th.

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PARKER-BARKER—At St. Mark's Church, Portland, Oregon, on Saturday, July 1st by the Rev. R. A. Court Simmonds, ANNA ELLIS, daughter of the late Rt. Rev. William M. Barker, Bishop of Olympia, to Mr. ALFRED FRANCIS PARKER of Portland.

Died

HARDCASTLE—Entered into rest on July 3d, at her home in Emporia, Kans., Mrs. ORANGE B. HARDCASTLE, aged 74 years. Her long life was one of steadfast loyalty and unusual devotion to the Church and her fine spiritual influence cannot be measured.

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PROBST, JACOB, Rev. D. D., late beloved rector, Trinity P. E. Church, Brooklyn, N. Y. Died July 22, 1928.

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 And, walking in their footsteps,
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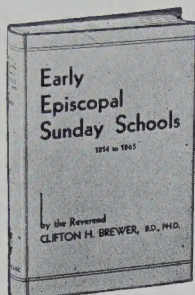
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